

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, NOVEMBER 16, 1899.

VOL. II, NO. 1.

The fifth Sunday meeting of the Bethlehem Association will be held with the Pleasant Hill Church, six miles east of Meridian Saturday before the fifth Sunday in December, 1899.

This office owns receipt of the beautiful calendar sent out by the *Youth's Companion*. They are fine every year, but this season's is especially handsome, containing twelve colors. The *Youth's Companion* is one of the best family papers published; is always strictly reliable.

E. B. Conn, a brother of Chancellor H. C. Conn, after a lingering illness died at Hazlehurst on Nov. 8th, at the age of 51 years. He was buried from the Baptist Church, Rev. A. A. Lomax, of Batesville, officiating, assisted by Revs. J. P. Hemby, J. E. Thigpen, Robert Selby and S. C. Caldwell. The deceased was one of the leading merchants of Hazlehurst. He was a man of sterling integrity and many virtues, and in his death Copiah county has lost one of her best citizens.

The Winona B. Y. P. U. has undertaken to support one of the inmates of the Orphanage. This is in line with the spirit and effort of the Young People's Movement. It stands for increased intelligence, greater loyalty and enlarged activity. It is a noble thing for a band of young Christians to clothe and feed a little human being, left fatherless and motherless in the world. Winona still keeps up her old record in leading in good things.

It is announced in the daily papers that Dr. J. B. Searcy has been called to and has accepted, the pastorate of the Biloxi church. We suppose this is correct, as we have known for some time that efforts were making in that direction by the church. The doctor has done valuable work on *THE BAPTIST*, and will do valuable work again in the pastorate, if he determines to re-enter it. May God bless him and Sister Searcy.

In a report just issued by the Agricultural Department 52 plants

known to be poisonous to stock are described, and 76 are suspected of being fatal in effect. Nearly all are of common growth in different parts of this country. It is requested that all cases of cattle poisoning be reported to the Agricultural Department, with description of the symptoms, and poison suspected, that measures be taken for exterminating the plant.

In all our efforts to improve *THE BAPTIST* we had never thought of supplanting the Bible. Indeed, we would have stopped before making it so good had we been warned in time! One good sister gives us a reason for discontinuance of her subscription that the paper is so good and entertaining that it takes up the time that she and her family ought to be devoting to the Bible.

The War department has received the reports in the cases of the three volunteer soldiers court-martialed in the Philippines and sentenced to death for assaults upon natives. While no information as to the nature of General Otis' indorsement has been made public, it is understood that he has approved the sentence of the court, as otherwise the papers would not have come to Washington. It is believed that the approval was accompanied with a recommendation for reduction of the sentence.

The George Washington Memorial Association is endeavoring to procure a general observance of December 14, proximo, the one-hundredth anniversary of Washington's death. Exercises will be held in many of the states under supervision of the State Chairman of the Association, but it is deemed eminently suitable that a commemoration of special solemnity and importance should take place at the National Capital.

The Auditor for the Postoffice Department, shows an increase of 1,408 postoffices in his annual report, while net receipts show a gain of over \$2,000,000 on the balance sheet.

A personal friend of Senator James K. Jones said this morning that the Senator, who is chairman of the Democratic Executive Committee, will in a few days issue a call for the Committee to meet in Chicago on November 20, to discuss plans for the campaign of 1900, and incidentally ascertain the views of the committee respecting the candidacy of Mr. Bryan.

This is the last issue of *THE BAPTIST* before the meeting of the Conference of the Baptist workers, in Canton, on next Tuesday. We hope personally to make the acquaintance of quite a number of young Baptist people. It will be an inspiration to meet so many people young and old with hearts anxious to know what they can do, to better prepare themselves for the Master's use. Let earnest effort be made that this shall be a great meeting—a meeting that shall tell in coming days for the uplifting of men to God.

THE BAPTIST is now a year old. With this issue it enters its second year. It has been hampered by two very troublesome quarantines; but nevertheless, it is growing all the time, and we feel that its success is assured. We are now adding nice lists of new subscribers.

The object and efforts of *THE BAPTIST* are to unify and harmonize God's people in Mississippi. *THE BAPTIST* is a creation of Providence, and we are sure God will take care of it so long as it honors Him and serves His cause. And when it ceases to do these things, then it ought to cease to exist. Brethren, let's join heart and hand and make our paper better with each passing year. We can do it. What cannot 100,000 Baptists do? "Looking unto Jesus, the author and finisher of our faith," we address ourselves with renewed purpose and energy to the new duties and conditions of the new year. With a hearty good will toward all the brethren, and a growing desire to see the knowledge of the Lord fill the earth, we enter the second year's work with *THE BAPTIST*.

We do not reach the road of privilege except by the steep path of duty.

We have given a large portion of our space this week to matter bearing upon the Baptist Orphanage. This issue contains a great many facts relative to the history and work of the Orphanage under the supervision of our Bro. Foster. It is no small thing to care for twenty to thirty orphans. But the Lord has led and the children have not suffered. It is expected that the thank-offerings of God's people will aggregate a handsome sum thanksgiving day, which falls this year on the last day of November. The custom that many, if not most, of our towns have fallen into of holding an union service on thanksgiving day is not a good one to be followed now. At least four of the largest denominations in the State have their own Orphanages. It, therefore, occurs to us that it would be decidedly better for each denomination to hold a separate service, making a special effort to raise a sum of money worthy of the number and ability of the congregation. In any of our average towns each of the three denominations, Presbyterian, Methodist and Baptist, will give as much as all three will, if a joint meeting is held at one place. Now, as each one of these denominations has an orphanage in the State, the Presbyterians at Columbus, the Methodists at Water Valley and the Baptists at Jackson, there is no question but that the wise course will be for each pastor to hold a service at his own church, working up the best attendance and interest possible. We all ought to make a liberal free-will offering. The Lord has been very gracious to us in so many ways. Let every Baptist church in the land hold a service in its own house, make a general and liberal offering for the support of the thirty orphans and the erection of suitable buildings on the Orphanage grounds. God will bless us if we honor him.

Life passes; work is permanent. It is all going—fleeting and withering. Youth goes. Mind decays. That which is done remains. Through ages, through eternity, what you have done for God, that, and only that, you are. Deeds never die.

Origin of the Orphanage.

Since the death of the old Lauderdale Springs Orphanage there was no distinctive orphanage work done by the Baptist churches of Mississippi. But in the more recent movements in this benevolence by the different denominations the Baptist were the pioneers. Leaving out of view the old Protestant and Catholic asylums of Natchez, the work among other denominations began with ours; and ours began with the following editorial published in the *Baptist Record*, December 7, 1893:

"For some years the thought has been burning in our hearts that the 83,000 white Baptists of Mississippi should have a home for their orphans. The thought first took definite shape when brought face to face with the fact of assisting in, and advising with friends in reference to providing for some orphans of a Baptist family, one of whom was sent to a neighboring state. Numbers of such instances might be recalled by other pastors. The conviction has been deepened every year by the circumstances of taking a yearly collection at thanksgiving services for the Protestant Orphan Asylum in Natchez. It has been burned more deeply into our soul by noticing recently the blessings of God upon Baptist Orphanages in other states."

The article went on to state why we could not so well care for our orphans in the Natchez Asylum as in one of our own, and thus concludes:

"Finally, if this thought is of God he will manifest it by putting it into the heart of some one to send a contribution for this purpose to L. S. Foster, Senatobia, Miss. If it is not of God, then, of course, none of us would desire to follow it out, for the Lord would not then be leading in that direction."

The amounts began to come in, and have steadily continued with ever increasing volume until the Orphanage is no longer a possibility but a fact. In the meantime the Methodists and Presbyterians have both moved in the same line and established orphanages.

WORK OF THE ORPHANAGE.

There are now thirty children in the home, one deaf and dumb, and all of them as bright and happy as ordinary children are in their own homes. Besides these more than thirty have gone from the Orphanage into private homes after remaining a longer or shorter time in the Orphanage. Three of the children are now entirely supported by regular contributions from societies or friends, and a

fourth is entirely clothed in this way. Numbers more of children are applying for admission, but there is no room until we can build some more.

MANY THINGS NEEDED.

The water supply is a serious want. The only supply is two cisterns and a tank, and they all give out. It has been necessary for eight months, of this year to haul stock water (partly) and drinking water and water for cooking. A laundry would then be (is now) greatly needed. The large central building is greatly needed; for none but the Superintendent and his wife know of the number and pathetic applications that are constantly coming in from all parts of the State.

THE FIRST DOLLAR.

We give elsewhere a sketch and picture of Mrs. Lou A. Moore, who gave the first dollar for the establishment of our Orphanage for our churches. She is now in heaven, but the work she began still goes on blessing the helpless and homeless of our people.

We give also a picture of the first cottage, which bears the name of Mrs. Moore. There is another cottage on the grounds on the same model, and besides these the Superintendent's Cottage will soon be completed, it is hoped.

FINANCES.

Bro. L. S. Foster has been acting treasurer from the first, and has managed the finances with the greatest economy and, we think, with wisdom. The property has more than doubled in value since the work began, as a cash offer has just been made of \$2,000 for one-half of the land. This is the sum paid for the entire tract of 112 acres.

The Superintendent requested the appointment of a committee by the Trustees to audit his books. They did this very carefully, and say: "Dear Brethren of the Board: We beg to report that your committee audited the accounts of our Superintendent, Bro. L. S. Foster, beginning December, 1893, and ending June 1st, 1899; comparing the vouchers with the items shown on accounts and find the same correct, and the books kept in a systematic and business-like manner. During this term Bro. Foster has distributed \$10,571.55, and received \$9,272.49, sister Foster having generously advanced \$1,299.06 from her private means, which has been used in part to defray current support, the contributions of the past six months having been in-

sufficient to pay the living expenses of the family of some thirty orphans.

W. D. RATLIFF,
CHAS. L. LEWIS,
Com."

"The above was verified by me and found correct.

O. J. WAITE,
Cashier First Nat'l Bank.

Superintendent's Cottage.

In the last number of the GEM we mentioned our reasons for not selling any of the Orphanage land. As we understood it we were not required by the trustees to sell, but were merely authorized to do so. There was such an overwhelming protest against it that we felt compelled not to sell. The only reason for selling was to build the Superintendent's Cottage. A number of contributions have been made for this purpose, and although the way is not entirely clear ahead we are building, and trusting in the Lord to open the way to finish. The material is all on the ground, the work has been in progress 20 days or more, and the frame is up and the walls are being covered with weather boarding. The sounds of the saw and hammer now ring merrily out at the Orphanage, and we hope soon to be able to move into the house, although it will be some time before it is finished. When we can do that we will be able to stop every dollar of rent and save in expenses in other ways. We feel sure it will be welcome news to our friends when this becomes an accomplished fact. For this reason, as we have said elsewhere, we devoutly pray that the people all over the State may feel moved to make the most generous Thanksgiving contribution ever made in the history of the work. It will do much good and will be a great blessing to the givers, for they will be making an investment for the Lord which will come back to them with interest again and again, for His Word is pledged to it. That which is given to the poor is loaned to the Lord, and He says He "will repay it," and He will not forget the interest also. This word of His we have tested repeatedly in our experience and found it to be true. We believe firmly all may have the same experience.

Our faith is so strong in the line that it was God's will for us to hold the land that we believe when the Baptist hosts come to the Convention next year, they will find us in the Superintendent's Cottage paid for, and in possession of the entire tract of land.—Gem.

From Mrs. Foster.

I would have been glad to have someone else write an article for our Thanksgiving number, for I have written so often I am afraid our readers will become weary. But the good editor was pushed for time and copy, and he said to me, "Fetch it along." And when he says do a certain thing, I do it, (that is, if it suits me.)

There are so many things to be thankful for, my heart overflows, and my eyes fill with tears as I attempt to write them down. While our city is passing from beneath a heavy affliction, and many homes are in sorrow and desolation, and our hearts ache in sympathy, yet God in his mercy saw fit to spare our own Home from this dreaded disease. Then, too, we have been blessed in many other ways. Precious experiences of God's goodness have come to us, in unexpected forms. Some times we could imagine the hungry wolf was howling at our door, and I was ready to cry out, God has forgotten his promises to me. But the good man always said, "stand still and see the salvation of the Lord." I regret to say, I have not always obeyed; I could not be still when I looked into the innocent faces of thirty children who are looking to us for bread. Then, too, applications are urgently coming for help every day. When I look back at the forlorn little beginning of our work, my heart grows glad and I say, God has not forgotten us. Then to look forward, so much still to do; so many things are needed before we can rest satisfied, or do the work God has given us.

I suppose the good man has already mentioned our greatest needs. We do not need any more infant's clothing, having an abundant supply; neither do we need outside wraps for the little ones, nor finery of any sort.

Oh yes! We do need some more molasses. Our last year's supply is about to give out. The children are so fond of "them." A good brother promised to send us some, and I sincerely hope he will not do as he did last year; "Go and straightway forget all about his promises." If all do that, "there soon would not be a molasses on this place." The gravy has been a little thin, and watery at times, (though the water was almost as scarce as the gravy), but we are looking anxiously for a dressed hog, a good brother promised. Somebody thought a dressed hog would look very funny, but we will undress him in short order when he arrives. And if we can get some potatoes it will do nicely while it lasts.

The editor says, "hurry up, you are so poky."

Yours lovingly,

MRS. FOSTER.

Thanksgiving and Orphans.

As this season again draws near our hearts are made glad, because it will surely mark the end of yellow fever anxiety and we trust also again bring good cheer in the Orphanage work. While a dark cloud has been hanging menacingly over our city, there has been health and light among our little people in the Orphanage. The Lord has dealt graciously with us and we have been mercifully spared this time from the scourge. Notwithstanding the many discouragements our people of Jackson have been obliged to contend with, we have very much to be grateful for. Our people all over the State have very much for which they should be grateful. The last Thursday in this month is designated as a day of general Thanksgiving to our Heavenly Father for the numerous blessings and mercies received during the year. "The poor we have with us always." We have been caring for an average of thirty of the Lord's poor during this year, and it is a universal custom to remember the orphans on Thanksgiving day. We have been kindly remembered during the year, but our needs ever abide and seemingly become more imperative all the while. Again we must say there are great needs. We are crowded to the capacity of our two cottages and more children are all the while knocking for admission. We did not sell any of our land—wisely we think—and so very much need a great pull all along the line to help us finish the Superintendent's Cottage and office to get everything on our own land. We still need the laundry. We need an abundant water supply. We need so much. We devoutly wish that all of our churches that possibly can do so will observe Thanksgiving day and generously remember our work for God's little ones who have been left in the great world all alone. We feel assured that our churches will do this. We feel that they have heard the Lord saying: "Blessed is he that considereth the poor. The Lord will deliver him in time of trouble." He that hath pity on the poor lendeth to the Lord; and that which he giveth He will repay him. Surely all will be blessed who thus remember the Lord's poor.

Churches and Societies and friends, many of them, besides money contributions could arrange to send a box, which would be the equivalent of money. Boxes would be most acceptable to us—boxes containing clothing, new goods,

table cloths, shoes, (larger sizes), stockings, hats, caps; and groceries, such as sugar, coffee, tea, meal, gits, rice, lard, meat, oatmeal, dried fruit; also knives, forks, spoons, pins, needles, thread, stationery, slate pencils, lead pencils, pens, and many other things. Standard books of any kind would be acceptable, as we have begun an Orphanage library. It would be so nice too to prepay freight on boxes, as this would be but a trifle more to the givers and would greatly relieve our fund. Our bills on a number of unpaid boxes has aggregated quite a little sum. All money and boxes should be addressed to the Superintendent, Rev. L. S. Foster, Jackson, Miss.

We ask for nothing, but humbly trust the kind Father will graciously move upon the hearts of His people all over the State to generously remember the orphans this day of Thanksgiving; and cause some kind friend to remember the 'turkeys' to make glad the hearts of the little ones on that day. Such is our devout and humble prayer.—Gem.

Rev. L. S. Foster, Jackson, Miss.

Dear Sir:

While the Lord was so graciously blessing us in our meeting we did not forget the orphans and your noble work. So you will find enclosed, check for \$28.40.

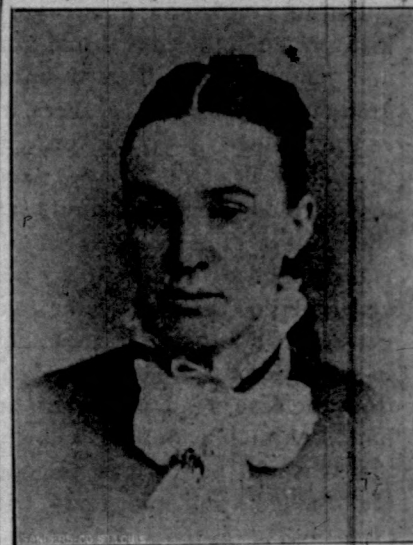
I will tell you how we raised this amount, and would suggest that others try our plan. Before Bro. McComb came to hold our meeting he wrote and asked that we place a box on the pulpit and ask any one that might be interested in a person to drop their name in the box to be prayed for; this we did, and when the Lord answered our prayers by converting over two thirds of the number whose names were in the box, he suggested that we place the same box at the door and ask any who might drop a mite in the box for the benefit of the Orphanage. So I send you a check for the amount we found in the box. Your work and the orphans has a warm place in the heart of Bro. McComb.

Yours truly,
B. E. JACOBS.

Married.

At the Baptist Orphanage, by Rev. L. S. Foster, Wednesday afternoon, Nov. 1st, 1899, at 5 o'clock, John L. Waller, of Jackson, Miss., and Miss Ida Lena Cox, of Jefferson County, Miss.

The bride, for two years, had been employed in the Orphanage Gem office, and the groom is one of the substantial men of our city. Many friends extend hearty congratulations.



Mrs. Lou H. Moore.

We present our readers this month a good picture of Mrs. Lou H. Moore, late of Tiliatoba, now in the better world, who sent the first dollar for the establishment of the Orphanage in Mississippi. The following is a letter which accompanied this gift. It will be interesting in the years to come, to see the original of this letter which will be preserved in the archives of the Orphanage. The letter was written December 10, 1893, and is as follows: "The very thing I have longed to see. Our good Editor suggests a Baptist Orphanage. Why not? Surely we care no less for our little ones than other States. We are able if we only think so. With my prayers I enclose this dollar for that institution. If it finds company enough to effect a movement you will hear from me again." She was the daughter of Rev. H. B. Hayward, one of the early Baptist preachers of our State, and was born August 31, 1853, and lost her mother in her early infancy. She became a Christian in 1867 and was baptized by Rev. W. S. Ryland. On Dec. 18, 1872, she was married to Mr. T. H. Moore, and was an excellent wife. During her entire Christian life she was filled with great zeal for the Master's work. She was the special friend of the widow and orphan, always ministering to their wants. Her life was a benediction to other lives. It was bright, cheerful inspiring. Her death was triumphant and occurred July 12, 1894, only a few months after she had laid the foundation of the Orphanage. Her memory will ever linger with a delightful fragrance.—Gem.

C. J. Culpepper, M. D., Moses, Miss., writes: Have used Dr. M. A. Simmons' Liver Medicine ten years for sick headache, dyspepsia and bilious colic. Have tried Zellin's and Black Draught with indifferent results.

Hattiesburg.**TO THE BAPTIST:**

I am on my new field, and am settled and "pounded," our people having sent a wagon filled with the necessities of life. Am very well pleased with the outlook for the work in Hattiesburg. At present we are using the court house or services, the old church having been sold. We are to build a substantial brick church, and hope to have the work under way in a short time.

Hattiesburg is wide awake. We are hoping for good results on this field and in this section.

Bro. Hall has done a great work here, and has already begun his work as missionary on the G. & S. I. railroad, where his labors have been very successful.

He is one of the strongest missionaries in the State, and this whole section will feel the effect of his vigorous preaching and consecrated work.

When you come this way, call to see us.

Fraternally,

J. W. McMillin.

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When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

Cornelius.

Dr. Sample asks me whether this man "believed and was born again" before Peter preached the gospel unto him. As in many other instances of this kind, the Doctor does not ask for his own information, but for an expression that others may learn. However, I will give my opinion.

Cornelius, like many other persons of his day, "had forsaken idolatry for the worship of the one true God, receiving the moral and spiritual teachings of the Jewish law, without its rites and ceremonies." He believed in God before Peter preached unto him Jesus, for he was reverent and prayerful, and "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." But he did not believe in Jesus as Lord and Christ before he heard about him, for "faith cometh by hearing" and he was not born again, as only he who "believe that Jesus is the Christ is born of God."

It is said that he was "a devout man, and one that feared God," and God's messenger had encouraged him with the assurance, "Thy prayers and thine alms are come up for a memorial before God." And yet something was lacking, for he was directed to send for Peter who would tell him words whereby he and all his house should be saved (Acts 10:14). These statements concerning Cornelius, as Meyer says, do not teach that reverence and righteousness apart from Christian faith are enough to secure salvation, but denote capability in relation to God of becoming a Christian and not the capability of being saved without Christ.

H. F. SPROLES.

College Tidings.

One hundredth man came. Still others are expected. It was a good day. Rev. Matt. of the class of '99, had a visit and preached a sermon for us at 11 a. m. At 10 a. m. as deacons Prof. Brunson, of Mississippi, Prof. L. T. Dickey, of college, Dr. J. B. Pettigrew, Rev. J. H. Field and the writer, among men are valuable in our church and we expect fine work of them as deacons.

Let me give you a fine piece of history: The other day I had a letter from one of my Blue Mountain graduates saying that, if there was in the college a young preacher in special need of \$10, her excellent Methodist husband would send the money. That very day a ministerial student came to my desk and told me that, unless he could get some work to do, he would have to stop school. I took the letter from the case, read it to him and handed him ten dollars, knowing that it would be certain to come. He brushed away some tears, tried to express himself and disappeared. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Yours in the work,
W. T. LOWREY.
Clinton, Nov. 13, 1899.

Outline of a Sermon.

Bro Bell, pastor of the Methodist Church, preached a fine missionary sermon here to-day. His text was Matthew 28:18-20. He took principally the idea of the universality of the commission, proving from the power claimed by Christ, His right to make such a law His power to enforce it. That the missionary spirit is the moving spirit in Christianity. That Paul wanted to stay in a small circuit, but he was sent out. If he had gone East instead of West, Asiatic Christianity would have been a reality and American barbarity would have been a possibility.

That those Asiatic churches were to evangelize the country around them, and they failed to improve their opportunities, and applied it to individual Christians and to nations, instancing the Jews, Rome and wound up with Spain.

Used illustration of a denomination that split on the question of missions, showing the decline of the half that was opposed to missions and the increase the other half had made.

He said that he had heard some objections to Foreign Missions, and proceeded to answer three of them.

1. That it is wrong to send the gospel to the heathen for they are better off to be ignorant of Christ than to have the gospel preached to them and not accept. He said that if that proved anything it proved too much. If that was true they should not permit their children to ever hear the gospel, the church doors should be closed and the mouths of the ministers stopped.

2. That they had been sending money to Foreign fields and could not see the results, an objector said to a missionary, he had never seen a convert in India. The Missionary said, he had been in India for thirty-three years and had never seen a tiger and according to his logic there was no tigers in India, that he had not been looking for tigers and he had not been looking for Christians. In reply he said, they had nothing to do with the results, but to obey. That the implication was not true, and gave statistics to prove that the results of missionary enterprise in foreign fields were greatly beyond expectation.

3. Charity began at home. In reply, he thought that you had to get away from the home before it was charity. That he thought it an obligation to provide provisions and clothing for those in his home, using as a proof text 1st Tim., 5:8. From statistics he showed that ten times as much is spent for the gospel at home as for missions abroad. If you get in Charity you will have to get out your front door or gate and give to some one outside. That the ones that give to foreign missions are the ones that can be relied on to give to the home work.

He said he was no pauper, or object of charity, he earned all he received, that it was not charity to pay the pastor. One of his members some years ago, subscribed five dollars for foreign missions, and at the close of the year quarterage was short; he said he would have to take off the five dollars and put it on the quarterage. He said no sir, I am no thief, he would not take the Lord's money for himself. He said the salary of the pastor was as much an obligation as the salary of a clerk or book-keeper; and he never heard of a merchant telling his employees that the crop was short, or trade was dull and he could not pay the full amount promised.

Speaking on the last division of his text he said that the promise was a mighty one, when the Christ of "all power" uttered it. That infidels admire the life of Christ, from which, if you take the missionary idea, there would be nothing left to admire or to distinguish it from other lives.

He concluded with the thought that the promise of Christ's presence in the church is conditioned on faithful obedience to his commandment, among which this is the final one, to send the gospel into all the world and preach it to every creature.

The above sermon was preached under the auspices of the Woman's local Foreign Missionary Society, M. E. Church South, and I have given a few of the arguments he used, from memory. This society was organized seven years ago, and they have raised \$500 and used it in foreign fields. They had a public meeting at night, the program consisted of papers, recitations, music and addresses from the pastors. They have honorary members as well as active members. The payment of one dollar a year entitles one to be an honorary member. This would be a good idea for our Baptist women to adopt in their societies. Our Sunday School had a grand success in the Missionary Day, the children did well, and Miss Willie Campbell recited a nice piece. Collection was \$14.50.

W. H. PATTON.
Shabuta, Miss. Oct. 29, 1899.

Rev. W. R. Butler.

I have recently met this worthy brother and excellent minister of the gospel, and am not a little interested in him and his future. He has been one of the most useful of the Lord's preachers in central Mississippi for more than forty years, and is still able to do full work in the ministry. I should feel at any time and condition of life, if the brethren should class me down as an "aged and disabled minister," and attempt to relegate me to the tender mercies of the "Sustentation" shepherds, that they were tinkering with the

Lord's business. I fully expect from present appearance and the Lord's help, to do as good or even better work in the ministry during the next ten years of my life as I have done in the last decade, at least. Now, Bro. Butler is as much of a man as I am or more—a better physique, about the same age, and rich in Bible knowledge and Christian and ministerial experience. He is, with the Lord's blessing, good for ten or more years of as good work for the Lord as he has ever done.

But, unfortunately, he is completely broken down financially. Recently—within the last year—he was induced to sell out his little belongings and go to Texas—Southwest Texas—where he supposed that a fine field of usefulness awaited him, but where he found such an inhospitable climate and other untoward conditions that it was quite impossible for him to remain. Consequently he returned to his old home and friends in Mississippi, where he now is with his family at Pechuta, and is ready to enter with zeal and earnestness into the Master's work. But, brethren, while there are churches that would gladly employ him as pastor and afford him a support, this good man has no means of reaching them. In other words, he needs a conveyance—a horse and buggy—that he may go among the people and preach the gospel. All of his means were exhausted in his removal to and return from Texas, and he has not money enough left to fit himself up well for house-keeping. But if he had a way to get to the churches that would employ him he would no doubt soon supply all his needs.

Now what I want the brethren to do is to help me get a horse and buggy for Bro. Butler. It will cost about \$125.00, a mere song, if all will "chip in" and help raise it.

Come now brethren throughout the State, let us "throw in" right away, and show how nicely and quickly this good thing can be done.

Send any amount from \$5.00 or more, down to 25 cents or less to me at Meridian Miss., and I will see the matter through and make a full and clear report. May God's richest blessings be upon you all.

In love,

J. A. HACKETT.

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Sunday - School
and B. Y. P. U.

Lesson for Nov. 19, 1899.

BY W. F. YARBOROUGH.

PUBLIC READING OF THE SCRIPTURES—NEHEMIAH 8:1-12.

GOLDEN TEXT.—The ears of all the people were attentive unto the book of the law.—Nehemiah 8:3.

The events of this lesson follow in close succession upon the rebuilding of the wall which was completed on the 25th day of the 6th month, 6:15. Nehemiah's success, in thwarting his enemies from without, and in correcting abuses from within, marks him as a leader of great ability, but doubtless his work would have been much more difficult had he not been building on Ezra's foundation. For some reason Ezra had only partially succeeded in his work of reform and we know nothing of him for a dozen years or so. At this juncture he again appears on the scene in the great assembly of our lesson, not as leader, but as second to Nehemiah. If Ezra had not been possessed of a great spirit he could not so gracefully have taken second place in a work which he himself had begun and failed in. He clearly shows that it is the success of the cause and not his own name in which he is most interested. Under Nehemiah he was superintendent of a great Bible school which is so graphically described in our lesson. From this lesson we can learn much as to the conduct of the ideal Bible school, especially the Bible class.

SOME SPECIAL POINTS.

1. *The attendance.*—There was something spontaneous in this great gathering. It seems to have originated with the people themselves. There had been some serious differences among them growing out of business relations, but these were laid aside and debtors and creditors came "together as one man," and asked Ezra to bring the book of the law, evidently desiring to be instructed therein. This book certainly contained the ten commandments and the ceremonial law of Moses. Just how much more we cannot definitely say. The people had come to the point where they wanted to know what God said, and men, women and children, "all that could hear with understanding," gathered themselves together desiring to be taught. Why should the Sunday School be considered a place for children only? Indeed it ought to be compared of "all that can hear

with understanding." There is as much reason for having men in the Bible school as women and children.

2. *Proper Arrangements.* This great Bible class assembled in the square before the water gate. They had built a platform or pulpit, in a convenient place, where Ezra and his assistants could be conveniently seen and heard. Very little is stated definitely as to the arrangements for the comfort of the audience. Indeed so earnest was their spirit, that everything was subordinated to the one idea of instruction. The people seemed to have stood, while the reading lasted from morning, or literally from the light till midday—a long and tedious meeting, in fact intolerable to the modern Bible class, but these men were in earnest and were not thinking of personal ease and comfort. Then the meeting likely went on this way for a number of days, possibly twenty-four days. When you are inclined to complain of a long sermon think of this meeting of Ezra's, where the people stood and listened from daylight till noon.

3. *Competent Teachers.* These men were not picked up as makeshifts. They were able men trained for such work, and were able to read "distinctly," giving the sense so the people could understand. It may be that the language of the people had become corrupt during their exile, so that they could not understand the Hebrew in which the book was written, and that these readers translated as they read. At any rate these were model teachers who first learned the meaning of God's word, and then had the ability to make others understand it. Whether in the pulpit or in the Sunday School class we are unfit to teach the lesson until we know it ourselves so thoroughly, that we can impart its meaning to others. Indeed, we need have little apprehension about our ability to impart what we know; clear speaking follows clear thinking.

4. *Good Results.* When the people heard the law they were smitten with a sense of guilt as they realized that they had failed to measure up to the standard. The entrance of God's words had given light, and they wept as they saw their real selves. Reverently they had listened, and now the sword of the Spirit had pierced their hearts and brought them into a state of humble repentance.

Real repentance is always followed by joy, because it brings us near to God and reveals his favor to us. For this reason the occa-

sion turned out to be one of real joy—the joy of the Lord which was their stronghold. Sorrow gave way to joy and the people went their way to eat and to drink, and to send portions to them who had none. It was a great revival of loyalty to God's word produced by the word itself. Wherever it is faithfully taught we may expect such good results still.

On to Canton.

Are you going? Of course—my name appears on the program! Good; for, all those whose names appear on the program, ought and no doubt will go, many having already notified the committee of their purpose to attend. In making out the program, the committee was very much embarrassed to know just whom to put on and whom to leave off, having three or four times as many names as we had places and subjects—so we just left off the strong men, (in many cases, and it may be that, that is why your name and mine do not appear.)

But we are going to Canton any how, you and I, whether we are on or off the program; and unless everything moves as it should, we will be on before we get off and away, sure!

Every body seems to be going—young people and old people; men and women, boys and girls; pastors and laymen—and why not? It is our meeting! We are going too for business, the Master's business.

One of the very first to send in his name was a brother whom every Baptist in Mississippi delights to honor—the venerable pastor at Batesville, now sixty-eight years young. Have you ever seen a gathering of Mississippi Baptists where he was not?

It is especially important that our aged brethren be present at this, our first State meeting; for the counsel they would yet give to the young must be given quickly.

One other thing: Let us not forget to pray whether we go or stay, that the Lord our God, "whose we are and whom we serve" will meet with us to bless and direct for purpose of usefulness only.

W. P. PRICE.

Convention Board Meeting.

The annual meeting of the Convention Board, for making appropriations, will occur in Jackson at 10 a. m., December 5, in mission rooms of the Baptist Church.

All applications for help should be sent to A. V. Rowe, Winona.

A. V. ROWE.

Canton Meeting.

Natchez.

Three things to be done by every pastor in reference to the B. Y. U. P. meeting at Canton, Nov. 21-23.

1. He should resolve to attend, and to carry as many of his young folks with him as possible.
2. He should study the subjects thoroughly, and go prepared to help make the meeting profitable.
3. He should pray to God to crown the meeting with his richest blessings.

Yours heartily for the meeting,
G. B. BUTLER.

The Meeting at Brownsville.

Just as the protracted meeting closed at this place the yellow fever began in Jackson.

Rev. S. G. Cooper, of Tupelo, one of our best preachers and pastors, did the preaching. Christians were fasted and sinners shown the way to Christ with the pure gospel given to them by the man of God.

Church was very much revived, and received five persons for baptism. We have here a wide-awake woman's society, led by Mrs. R. A. Williams, one of the best working Christians I ever met. These godly women are a great blessing to Beulah.

CHAS. L. LEWIS,
Pastor.

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"George Muller, of Bristol."

BY WILL C. KING.

Such is the simple title of one of the most impressive biographies that it has ever been my fortune to read. It is sufficient praise to say that it is a worthy tribute to one of the most wonderful and unique characters in the history of the church. One short sentence by another furnishes the key to this career—"George Muller cultivated faith." While others were cultivating the flesh, doubts and selfishness he was cultivating faith. If you would do likewise I suggest an earnest study of this volume.

Dr. Pierson wisely suggests that this long life "Can best be studied by dividing it into certain marked periods, into which it naturally falls, for example: (1) From his birth to his new birth, or conversion, 1805-1825; (2) from his conversion to his full entrance on his life work, 1825-1835; (3) from this point to his mission tours, 1835-1875; (4) from the beginning to the close of these tours, 1875-1892; (5) from the close of his tours to his death, 1892-1898. The first period furnishes painful reading and is of interest mainly as illustrating the sovereignty of that grace which abounds to the chief of sinners. Young Muller had no proper parental training and early became an adept at all sorts of deception. Before he was ten years of age he was an habitual thief, even taking government funds in his father's care. It sounds strange that a father, knowing the facts, would send such a son to be educated for the Christian ministry, while still in his sins, but such was the fact. As was to be expected, the opportunities of a German university town led him from bad to worse, until at sixteen years he was a known thief, liar, swindler, drunkard and in a felon's cell twenty-four days, when his father sent money to secure his liberty.

During his twenty-first year, while still preparing for the ministry of the state church, he attended a cottage prayer meeting. The simple services of this hour were used by God to initiate in his heart that change which eventually revolutionized his life. For the first time he saw men and women on their knees praying. With a few graphic strokes our author brings the crisis of this life into clear view. "How sovereign are God's ways of working! In such a sinner as Muller, theologians would have demanded a great 'law work' as the necessary doorway to

a new life. Yet there was at this time as little deep conviction of guilt and condemnation as there was deep knowledge of God and of divine things and perhaps it was so little of the latter that there was so little of the former. Our rigid theories all fail in view of such facts. We have heard of a little child who so simply trusted Christ for salvation that she could give no account of any 'law work.' And as one of the old examiners, who thought there could be no genuine conversion without a period of deep conviction, asked her, "But, my dear, how about the slough of despond?" She dropped a courtesy and said, "Please, sir, I didn't come that way."

The steps in his preparation, each showing so plainly that one presiding mind was ordering his life, and stand forth in vivid light as we turn these fascinating pages. Space permits but one other quotation from this period, however. "While at Sidmouth, England, preaching, in April, 1830, three believing sisters held in his presence a conversation about believers' baptism, which proved wider hearing than is at first apparent. They naturally asked his opinion on the subject about which they were talking, and he replied, that having been baptized as a child, he saw no need of being baptized again. Being further asked if he had ever yet searched the word of God as to its testimony in this matter, he frankly confessed that he had not. At once and with unmistakable plainness of speech and with rare fidelity, one of these sisters in Christ promptly said: I entreat you, then, never again to speak any more about it till you have done so."

Such a reply George Muller was not the man to either resent or resist. He was too honest and conscientious to dismiss without due reflection any challenge to search the oracles of God for their witness upon any given question. Moreover, if, at that very time, his preaching was emphatic in any direction, it was in the boldness with which he insisted that all pulpit teaching and Christian practice must be subjected to one great test, namely, the touchstone of the word of God.

Already an Elijah in spirit, his great aim was to repair the broken down altar of the Lord, to expose and rebuke all that hindered a thoroughly scriptural worship and service, and, if possible, to restore apostolic simplicity of doctrine and life. As he thought and prayed about this matter, he was forced to

admit to himself that he had never yet earnestly examined the scriptures for their teaching as to the position and relation of baptism in the believers' life, nor had he even prayed for light upon it. He had, nevertheless, repeatedly spoken against believers' baptism, and so he saw it to be possible that he might himself have been opposing the teaching of the word. He, therefore, determined to study the subject until he should reach a final, satisfactory and scriptural conclusion and, henceforth, whether led to defend infant baptism or believers' baptism, to do it only on scriptural grounds.

The mode of study which he followed was characteristically simple, thorough and business-like, and was always pursued afterward. He first sought from God the spirit's teaching that his eyes might be opened to the word's witness, and his mind illumined. Then he set about systematic examination of the New Testament from beginning to end. So far as possible he sought to rid himself of all bias of previous opinion of practice, prepossession or prejudice; he prayed and endeavored to be free from the influence of human tradition, popular custom, and churchly sanction, or that more subtle hindrance, personal pride in his own consistency. He was humble enough to be willing to retract any erroneous teaching and renounce any false position, and to espouse that wise maxim: "Don't be consistent, but simply be true." Whatever may have been the case with others who claim to have examined the question for themselves, the result in his case was that he came to the conclusion, and, as he believed, from the word of God and the Spirit of God, that none but believers are the proper subjects of baptism, and that only immersion is the proper mode.

Two passages of Scripture were marked in the prominence which they had in compelling him to these conclusions, namely: Acts, 8:36, 38, and Romans 6:3, 5. The case of the Ethiopian eunuch strongly convinced him that baptism is proper, only as the act of a believer confessing Christ, and the passage in the Epistle to the Romans equally satisfied him that only immersion in water can express the typical burial with Christ and resurrection with him, there and elsewhere made prominent. Conviction compelled action, for in him there was no spirit of compromise, and he was accordingly promptly baptised. Years after, in reviewing his course, he records the solemn conviction that "of all revealed truths, not one is more

clearly revealed in the Scriptures—not even the doctrine of justification by faith—and that the subject has only become obscure by men not having been willing to take the Scripture alone to decide the point."

It would be most interesting to follow in outline the events of the further periods in this wonderful life, to note how the Lord led him how to consecrate himself to the one aim of his life—to demonstrate that it is not a vain thing to trust in the Lord. In judging of his career it must ever be kept in mind that this, and not philanthropy was his supreme motive. Such an outline would show us the work for orphans, opening in a small way in one rented house accommodating about thirty persons, then enlarged until other rented premises became necessary: then one, two, three, four, and even five immense structures were built until 300, 700, 1,150, and finally 2,050 inmates could find shelter within them. But this would be following only one line of Christian work conducted by this many-sided man.

If we were equal to the impossible, and in one brief article could give anything like an adequate sketch of the worldwide work which occupied these more than three-score years, the reader would be ready to say with our author, "It may be doubted whether any one other man of this century accomplished as much for God and man." After giving statistics with some detail, he says, "Let any one look at the above figures and facts, and remember that here was one poor man, who, dependent on God, only in answer to prayer, could look back over threescore years and see he had built five large orphan houses and taken into his family over 10,000 orphans, expending for their good, within £12,000 of a round million. He had given aid to day-schools and Sunday schools in this and other lands, where nearly 150,000 children had been taught at a cost of £110,000 more. He had circulated nearly 2,000,000 Bibles and parts thereof at a cost of £40,000, and over 3,000,000 book- and tracts, at a cost of nearly £50,000 more. And besides all this, he had spent over £260,000 to aid missionary laborers in various lands. The sum total of the money thus spent during the sixty years has thus reached nearly the astonishing aggregate of £1,500,000 sterling (\$7,500,000).

It was the one anxiety of Mr. Muller's life that his brethren fail not to learn the lesson God

would teach them through him. He spent the last years of his life and traveled 20,000 miles across sea and land that he might stimulate and cultivate the spirit of God's people. Well does Dr. Pierson say: "If George Muller could still speak to us, he would again repeat the warning so frequently found in his journal and reports, that his fellow disciples must not regard him as a miracle worker, as though his experience were to be accounted so exceptional as to have little application in our ordinary sphere of life and service. With patient repetition he affirms that in all essentials such an experience is the privilege of all believers. God calls disciples to various forms of work, but all alike to the same faith. To say, therefore, 'I am not called to build orphan houses, etc., and have no right to expect answers to my prayers as Mr. Muller did,' is wrong and unbelieving. Every child of God, he maintained, is first to get into the sphere appointed of God, and therein to exercise full trust, and live by faith upon God's sure word of promise.

Why I Am A Baptist Only.

A DREAM.

BY R. G. HEWLETT.

NO. 11.

Meeting Historicus the next day I told him what I had learned about the Jewish ship built by Captain Moses, and asked him what other ships made war upon Emmanuel's ship after the Jews' ship was destroyed? He replied thus:

"There were several ships of various shapes and sizes—built mainly after one pattern, known as Paganist, that made war against Emmanuel's ship. But they could never destroy it, though they killed a great many of its crew. They continued war against us until those two ships you see yonder bearing the names of 'The Roman Catholic' and 'The Greek Church,' were built. These with this ship waged such a hot war upon the Pagan ships they were soon destroyed or driven to the distant ports of this Sea. So that for a long time they ceased to trouble us and never again as they did formerly. This happened in the fourth century, counting from the birth of Prince Emmanuel. The Roman Catholic and the Greek ships came into power at that time. The others of that family of ships were built a thousand years later. Martin Luther built his Ship

about the year 1830. The Presbyterian ship was built by John Calvin in 1538. The Episcopal separated from the Roman Catholic in 1534, under King Henry VIII of England. These three are the daughters of the Roman Catholic. John Wesley an Episcopalian built the Methodist Ship in 1820. But it has been remodeled so often since that its builder would hardly recognize it now if he were to see it. There have been many other smaller ships, branches or offshoots, all coming from the same shop. 'The grand distinguishing works of all this family of ships is infant membership in their crews and sprinkling or pouring for baptism.

These things indicate their Catholic blood, and show clearly whence they came. The Catholic Church changed the laws of Emmanuel on these subjects as was foretold by the prophet Daniel nearly a thousand years before. Saying: 'And he shall speak great words against the Most High, and think to change times and laws; and they shall be given into His hand; until a time, and times and a dividing of time.' Dan. 5. Here the Most High is God, the 'he' is the Catholic power with the Pope as its head, and Saints of the Most High are the Crew of this Ship, against which the Roman Catholics made war to the death for 1260 years. These facts are abundantly testified to by the records of the past for over 1200 years.

"Though persecuted we were not forsaken; though scattered not destroyed; a lamp forever burning but unconsumed."

"This is the only ship that has continuously sailed on these waters since the time when Prince Emmanuel was here?"

I said "yes." This ship has witnessed the building and the wreckage of many such ships as you can now see from her decks. And not only so, but she will remain to witness the wrecking of the last one of the hundreds of ships that you see today sailing on 'The Sea of Time.' See them sink to rise no more forever. God has declared in his word, and he is not man that he should lie. I here give you the testimony of some who were not of us, yet the facts of history compelled them to testify in our favor.

"We have now seen that the Baptists who were formerly called Anabaptists, and in later times Unitarians, were the original Walenses, and have long in the history of the church received the honor of that origin. On this account the Baptists may be consid-

ered as the only Christian community which has stood since the days of the Apostles; and as a Christian society which has preserved the doctrines of the Gospel in all ages.—R. D. W. Art Baptist. "Again," said Historicus, "Cardinal Hasius, a leading Catholic, prominent as being the President of the Council of Trent, says of us:

"If you behold their cheerfulness in suffering persecution the Anabaptists run before all the heretics.

"If you have regard to the number, it is likely that they would swarm above all others, if they were not grievously plagued and cut off by the knife of persecution. If you have an eye to the outward appearance of Godlings, both the Lutherans and the Zwinglians must needs grant that they far pass them. If you will be warned by the boasting of word of God, these be no less bold than Calvin to preach; and their doctrine must stand aloft above all the glory of the world; must stand invincible above all power, because it is not their word, but the word of the living God."

This testimony coming as it does, from an enemy to us, and one high in position in the Catholic church, and one who had every opportunity of knowing the truth of that of which he affirmed, is very valuable to our ships cause.

Said Historicus: "Nothing but a conviction of the truthfulness of the statement could have forced him to testify in favor of a cause against which he must have been most bitterly opposed."

"Yes," I said.

"I feel as though I stood six inches taller in my boots since hearing that than I did before. I am more thankful now than ever that I was led to enlist as one of the crew of this noble ship. I had rather be the humblest sailor here than to occupy the most exalted position elsewhere."

"You may well say that," said Historicus, "for the crew of this ship is destined finally to occupy the most exalted position that will ever be reached by any created beings."

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After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. Rev. C. C. Davis, Elder M. E. Church, South, No. 28 Tatnall street, Atlanta, Ga.

A PROMINENT MEMPHIAN WRITES:

Dr. H. Mozley, Atlanta: Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

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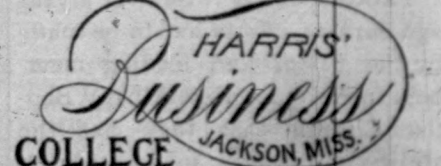
This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BEALL, Clerk Superior Court, Randolph county, Ga.

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MINISTERS and CHURCHES.

CARROLLTON.—It is with deep sorrow and sadness that I pen these few lines explanatory of my leaving Carrollton and her dear good people, who are among the best the world was ever blessed with. When we moved here, wife and I were so pleased that we felt settled for life; and the good people, saint and sinner, all said, "We want you never again to move;" but "man proposes, but God disposes." My health has become so impaired, that I am forced for a year, to give up preaching in part; i. e., to occupy only about one-third of my time in the ministry, and the balance in recreation. I have, therefore, under the advice of several physicians, resigned the care, much to our sorrow, of the Carrollton church to take effect January 1st, 1900; but keep charge of the Pleasant Hill church in Columbus Association, and move there—postoffice, Dow, Miss.

As I said before, our hearts are nearly breaking at the very thoughts of leaving here where we have been so happy in the work, and the people, church members and non-professors, have been so good and kind to us. May God's brightest and sweetest blessings ever rest upon this people. I cannot help but envy the brother who will be pastor here next year, for it is certainly one of the best and sweetest pastorate in the State. We had the pleasure of spending a week, the last in October, with our much beloved former pastor, Dr. J. L. Johnson, at his lovely and beautiful home near Duck Hill. We certainly spent a delightful week with him and his estimable good lady, Sister Johnson. By the way, can you not run him out of his beautiful retreat, and let us hear from his spicy pen in THE BAPTIST? We are all getting hungry to see him in print again. I must close before I make this too long—more shortly. May God for Christ's sake abundantly bless and prosper you, yours and THE BAPTIST.

Fraternally,

W. W. WHITFIELD.

PROGRESS.—A little over a year ago earnest efforts had to be made by the pastor and leading members to convince New Albany Baptist Church that they had the ability to build a modern brick church edifice, which is now nearing completion, and for the cost—in all about \$4,000 it has unexcelled. In planning to locate a pastor, not even the most progres-

sive man here thought they were able to pay for full time, at the end of the strain of building; but they have extended a unanimous call to Rev. E. E. Thornton for his entire time. Is not this progress? Going from an old unsightly building into a beautiful brick, and from half to full time of pastor? We have received some very valuable accessions during the year. The town is growing and many of the new-comers are Baptists. I congratulate Bro. T. for his future work with this excellent church. For the two years I have supplied the church, I have had the most hearty support of the membership, and have been treated with utmost kindness—much of this kindness in expressions of appreciation, has been reserved to the close of our union. I had two good reasons for resigning—one, I could not move from Blue Mountain, and the other—a new church demands a new pastor, whether the church and pastor realize it or not. The pastor who remains long after building—will find he has held on too long. I believe in long pastorate, and endorse the emphasis given by our paper by such unions, but I have known churches and pastors greatly injured in their usefulness by remaining together, when it was not best to do so. New Albany is not a church with "itching ears," and looking out for the "new." Brother T. may settle himself for a permanent work, and may the Lord greatly bless the church and pastor-elect.

J. D. ANDERSON.

Blue Mountain, Miss.

SHUQUALAK.—Our hearts are still sad on account of the loss of our sister Mrs. L. L. Anderson. As pastor I will speak, she was a source of inspiration; her presence at church and her undivided attention shall not be forgotten. The sweetness of her noble christian life like some sweet, bright flower whose fragrance fills the atmosphere—so her influence remains to cheer us in our work for God. I can not now speak of all her noble traits of character, but there is one of which I desire to speak—she seemed ever ready and willing to place a most charitable view on other people's actions and words. I wish we all could imitate this christian grace that was so manifest in her life. When sickness came into the pastor's home she was among the first to remember us by kindness and gifts. We look up through our tears to Him who shall eventually wipe all tears away.

We have just closed a splendid meeting with Brother R. A. Ven-

able of Meridian doing the preaching—some of the sweetest and most powerful sermons to which we ever listened fell from his lips.

The church was greatly revived and strengthened and not only our church but all the christian people who heard him were blessed. We could continue only a week on account of the busy season and the pressure of Bro. Venable's own work just at this time, but he has promised to come again. This was his first visit to our town but his coming brought blessings that will linger with us long to help us on to God. We pray God to multiply his great usefulness and bless his visits to every town as he did us. Our people love him dearly and with anxious hearts await his second coming.

With best wishes for yourself and paper I pray that you may be protected during the epidemic.

J. W. STURDIVANT.

Churches and Members.

A few thoughts on Churches and Members. A Christian church is a congregation of Christians—true followers of Christ—united in the belief of what he has said and obeying it. Its object is the present feelings and future happiness of mankind and is of Divine origin; its mission on earth is to influence and develop man's nature to that exalted condition his Creator intended and to subjugate his desires and conform them to the will of his Creator—the members should mentally co-operate to carry out the design of the great head of the church. There should be no idlers, no drones in the church hive—every member should be a standing monument to the principles of true christianity—a mirror of a true christian life—an example of good works—an image of truth and piety. The Christian should meditate on his own moral relations to an ever-present God; knowing that christianity forbids all worldly vanities and the promises are only to those who bear the cross and lead a life of mortification and self-denial; Jesus Christ being our example. Christ loved the church and gave Himself for it that he might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church not having spot or wrinkle; that it should be holy and without blemish. Whenever the members of the church live up to their duties and privileges they will command the respect and confidence of the good and intelligent everywhere and will challenge the assent of all the

realities and truths as the grandest principle that can regulate the conduct of human beings. When the church member has on the armor of God, exemplifying the Christian principles every day in thought and word and act, they will be prepared to instruct the ignorant, correct errors, reform vices, confirm the virtuous, soothe the sorrowful, lighten the burdens of others, heal the broken-hearted, comfort suffering humanity and point sinners to the Lamb of God and will feel that woe will be unto them if they fail to support the Gospel.

Fraternally,

T. A. DODSON.

STEENS CREEK.—I have been wanting to write you about our work for some time.

As you know, I had a long spell of fever, which kept me from my work two months, but I am now able to fill my appointments again.

The interest is good. We are baptizing some every month. Our new church has been completed on the out side, and paid for. We will push the work on to completion at once. We have not let the building of a church keep us from contributing to all the objects fostered by our convention. I am sure we never did a better year's work, and counting the amount expended on our house, never did anything like it before in one year. Owing to my illness I missed the meeting of our Association, and so did a number of our delegates. Our letter was not filled out, and it showed up badly.

The Gulf and Ship Island R. R. is being built right through our town, and every thing is in a general stir.

I hope by God's help, to reach many of the strangers coming into our town, with the gospel of the grace of God.

Come to see us and we will let you preach for us.

Your brother,

J. R. JOHNSTON.

October 9th, '99.

PORT GIBSON.—For wise reasons, the good editor of our paper cannot give public credit in THE BAPTIST for contributions to our "Pastor's Home." So we shall provide a little book in which shall be transcribed the name of every contributor, and the little book shall then be safely kept. Who would not like his name written in this book as a contributor to the Baptist "Pastor's Home" at Port Gibson.

One day there is going to be a mighty church here of which we shall all be proud. Then help us nurse the child.

J. E. PHILIPS.

Deaths.

Hattie Coulson.

Died on Sept. 24th, at the home of her parents, Hattie Coulson, third child of Mr. and Mrs. V. V. Montgomery, aged ten years.

"And the mother gave, in tears and pain,

The flowers she most loved;
She knew she should find them all again

In the fields of light above.

O, not in cruelty, not in wrath,

The reaper came that day;

'Twas an angel visited the green earth,

And took the flowers away."

The reaper, (whose name is death) has again transplanted a fair blossom to the Garden of Paradise. The sweet floweret rejoices in the Brightness of the Eternal Sun, and grows still more beautifully in the presence of the Divine Gardener.

But to the parents, brothers and sisters a crushing blow has come; they "must not mourn as those without hope"—they must look above the grave which holds the precious form, to find their beloved Hattie. Jesus wept at the tomb of Lazarus, so it is not wrong for human sorrow to find its vent in tears, and to be broken-hearted at the sight of the "vacant chair." Dear parents—"He doeth all things well" and "It is well with the child." Let these Divine sentences bring you comfort.

Hattie was a lovable, good daughter and sister; she was bright and studious in her school work, and her vacant desk will sadden the teacher who will miss the industrious little one.

Her tenth birthday, to which she had looked forward with pleasure, was filled with unlooked for honor, for it was spent in the Home where all is joy unspeakable.

Dear parents, may He, who was a Man of sorrows, comfort and bless you, and finally bring you all in an unbroken circle, to the Heavenly Garden.

M. J. E.

Walter Kelly.

Died, Nov. 8th, 1899, Bro. Walter Kelly, of pneumonia. Bro. Kelly was a young man of upright character, and was recently received into fellowship of Gallman Baptist Church by letter from Mt. Vernon Church of Lauderdale County. May God bless his loved ones left to mourn his loss.

J. C. F.

James Booth Biggart

James Booth Biggart was born May the 19th 1875 and died October the 16th 1899.

He joined the Thomastown Baptist Church in 1895. Bro. Jimmie was a noble young man. His influence as a christian was good. He was very zealous for the cause of Christ.

In a conversation with him during his sickness, among other things he said, "Bro. Hill, I don't think I am going to die now, but if it is the Lord's will to take me it is alright, for I know that I have been born again and that my life is in His hands."

He leaves a father, mother, brother and sister besides a host of friends to

mourn his departure. But it is said "blessed are they that die in the Lord."

A. B. HILL.

Alice Herrod.

Alice, daughter of Henry and Susie Herrod, born July 4th, 1885, and died after a long spell of illness Oct. 29th, 1899. Age 14 years, 2 months and 29 days. She bore her affliction well and died with that sweet smile that comes to a christian. Alice was only known to the writer one year. She was a sweet girl and loved by every one who knew her. Then we ask the question, why the Lord has plucked this sweet flower, and the answer comes to us and says, "What if do thou knowest not now, but thou shall know hereafter, and all is well."

We extend our greatest sympathy to the family and friends.

J. R. SCOTT,
Cadaretta Miss.

Mother.

Louisa Jane Nash was born January 11th, 1840, died October 13th, 1899. She was married January 3rd, 1867, to John R. O'Brian, with whom she has lived a happy and useful life for thirty years.

The fruits of this union are seven children, all good, strong, active christian characters—one a noble, consecrated minister of God Truly in them will she live many years, showing forth an example of loving trust in her Savior. She bore her sufferings so patiently for over two years, always trusting implicitly in God, and even when the chilly fingers of Death, were stilling her beating heart, she leaned on Jesus for sweet repose. Although the kind-hearted, gentle-voiced wife and mother has gone, her modest womanly life is worthy of imitation.

Truly it can be said of her that she was Truth's gentle minister and misery's unfailing friend.

The gracious life that spent itself in toil for others has reached its boundary and all who mourn, toil, or suffer have lost a friend, for she made for herself a place in the love and admiration of many.

Father and children are sad, and mourn their great loss, yet are perfectly resigned knowing that "Precious in the sight of the Lord is the death of His saints," because it is the last and most complete exhibition of Faith in Him; it is the end of suffering, and she can enter eternal rest where His chief bounties are held in reserve. Things unspeakable—riches unsearchable are there, and the Father's heart pours forth its wealth of affection without limit.

"We shall miss a thousand times along life's weary track,
Not a sorrow or a joy but we shall long to call thee back;
Yearn for thy true and tender heart,
Long thy bright smile to see,
For many dear and true are felt, but none quite like thee.

God calls our loved ones, but we lose not wholly what he has given,
They live in thought and deed as truly as in His heaven."

LUCY JENNINGS O'BRIANT.

Mrs. S. J. Terrell.

Early in October this excellent Christian woman was stricken with yellow

fever. After most careful nursing by her devoted daughter, Mrs. Hunt, with whom she lived, she was apparently convalescent, when heart-failure caused her death November 4, 1899. The stroke fell heavily upon the widowed daughter and grand children, whose devotion in life and in death was beautiful to see. Many are the friends who honor her memory, for hers was an unselfish life, full of love and good deeds. She loved the sanctuary where her benign face was an inspiration to her pastor. A mother in Israel has gone to rest leaving behind sixty-five years of blessed memory.

W. Boyce Middleton.

The Death Angel came on the 12th of October 1899, and carried our young friend away to the better land. He was born August 4th 1883. At the time of his death he was 16 years, 2 months and 8 days old. He joined the New Providence Baptist Church, August 27th '96, and lived a faithful member. Many friends join the bereaved parents and loved ones in sorrow.

None knew him but to love him, for his loving devotion to his mother, and his manly bearing amongst his friends, who have in many ways expressed their sympathy for the bereaved. Then loved ones while you weep and are sad because of his death, you have reasons to rejoice and thank God for his life.

S. R. YOUNG.

Leggett.

A bright and affectionate only boy of five years was taken by the angel of death on September 28, 1899, from the home of George W. and Ann Genette Leggett. George Hinkle Leggett was the pet of the entire household, and was especially dear to the father. We cannot understand the Providences of God, but we should be submissive to the will of Him who is too wise to err. Weep not for little Hinkle; he has gone to await your coming.

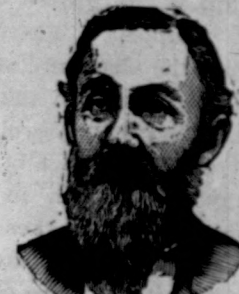
FRIENDS.

Shubuta, Miss., Nov. 13, 1899.

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MAILED TO ALL SUFFERERS FROM DISORDERS OF THE KIDNEYS AND BLADDER, BRIGHT'S DISEASE, RHEUMATISM, GRAVEL, PAIN IN THE BACK, DROPSY, ETC.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing of water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonder-ful Kava-Kava Shrub, called by botanists the *Hyper-melastomum*, from the Ganges River, East India. It has the extraordinary record



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of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the disease. Professor Edward Fourcroy, the Evangelist, testifies in the *Christian Advocate* that the Kava-Kava Shrub cured him in one month of severe standing. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease, after ten years' suffering. His bladder trouble was so great he had to get up five to twelve times during the night. Rev. Thomas M. Owen, of West Pawlet, Vt., and others give similar testimony. Many ladies, including Mrs. Lydia Wall, Ferry, Mich., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

You may judge of the value of this Great Discovery for yourself; we will send you one Large Case by mail free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address: The Church Kidney Cure Company, No. 403 Fourth Avenue, New York City.

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By the never failing merit and efficacy of "5 DROPS," many diseases have been robbed of their terror, and the grave of many of its victims. Through the prompt and decisive action of "5 DROPS," thousands have been snatched from the jaws of death and restored to health, happiness and freedom. Many a person has been told by the attending physician that they were beyond the reach of medical science. Yet today, they live and are a walking advertisement for this remedy, and are likely to reach a ripe old age. This may sound a little skeptical to some, yet it is true, most hold out no false promises to the sick and afflicted. But we say to all of them, it does not matter how many doctors have treated you, how many remedies you have tried, how long you have suffered, if you have any of the following diseases, you can positively be cured by the use of "5 DROPS." For it never fails: **RHEUMATISM, NEURALGIA, SCIATICA, BACKACHE, ASTHMA, HAY-FEVER, CATARRH, TOOTH-ACHE, NEURALGIA, SLEEPLESSNESS, NERVOUS AND NEURALGIC HEADACHES, HEART WEAKNESS, BRONCHITIS, LA GRIPPE, and kindred diseases.** So proof positive are we of the effectiveness and highly curative properties of "5 DROPS," backed up by the many thousands of testimonials received from grateful persons from every part of the country, that we are fully warranted in saying "5 DROPS" is daily curing more people than all the remedies on the market combined, and in cases of Rheumatism, it is curing more than all the doctors combined for they cannot cure chronic Rheumatism. "5 DROPS" can and does cure it, regardless of how severe, or how long standing. "5 DROPS" is not alone the best remedy on earth, but is also the cheapest, for a dollar bottle contains 100 doses. Price per bottle, \$1.00, prepaid by mail or express, or six bottles for \$5.00. Sample bottles, 25c., but for the next thirty (30) days will send sample bottle for 10c. 5 Drops is the name and the dose. Agents wanted. **SWANSON RHEUMATIC CURE COMPANY, 160-164 E. Lake Street, Chicago, Ill.**

Secret Prayer.

Have a Suitable Place. "Thy closet." Because this worship is to be continued and regular. There are varieties of inner chambers. Every Christian should have one that suits his circumstances. Abraham's closet was the oak of Moreh; Isaac's closet was the field of Hebron; Hezekiah's closet was his sick bed; Peter's closet was the house-top; Christ's closet was the mountain. The groves were God's first temples. There is something in the deep and awful stillness of the mountain and the grove specially helpful to devotion. Your closet, especially that of the mother, may be a room in the house. *Have one.* It makes but little difference what the place of prayer is so that it is a place of seclusion, that one be shut out from the world and shut in with God.

Secure yourself against disturbance. "Shut thy door." The word is strong—listen, lock it. Worship should not be hindered by intruders, or by the fear of them. Provide against both. Shut yourself in. Calmly, quietly, reverently, with no distraction at all, commune with your Father. Do not forget this—shut, make fast, the door.

Then, worship thy Heavenly Father. "Pray." Humbly, trustfully, joyfully enter into his presence with adoration, thanksgiving, confession, supplication. Meditate especially upon God. Your "meditation of him shall be sweet." By all means, above all things, commune with him. Of course ask him for what you desire, but rise higher—commune, live, with him. About the best prayer one can make, even in the way of petition, is: "Father, I am thy child through faith in thy son; thou knowest, I do not; give what is best."

"To thy Father." Worship, commune with God as Father. He is more than Creator. He made the beasts of the field, but in no true sense can be called their father. Fatherhood and childhood imply that the father has given to the child a life like his own. Such life is attractive and responsive. Jesus says that God as Father not only accepts, not only desires, but is so anxious for it that he "seeks" the worship of his children, communion with them. Is not that just what an earthly parent wants? "Like as a father pitieth his children, so the Lord pitieth them that fear Him." A father desires fellowship with his children. When he bestows gifts in answer of their requests, he wishes

through these gifts to give himself to them. So it is with our Heavenly Father. The greatest gift he can confer is himself. Oh child of God, when you enter into your closet and make fast the door, remember that your Father is there waiting for and seeking communion with his child. Trustfully, joyfully, respond, and then you will realize that—

Heaven comes down the soul to greet,
And glory crowns the mercy seat.

It is thy closet. But thou mayest take others with thee into this secret place of the Most High, into this communion chamber of the soul. If others, whom? Thy friends, for joint communion; the patient for peace and pardon; the burden bearer and sorrowing, for strength and consolation; but above all, thine own children, and especially the little ones. They, these little ones, have but few wants; but to them the presence of God is real and awful, and we may make the consciousness sweet and precious. They may not understand now, but they will comprehend. Oh, I remember! How sweet is the memory! Do you not recall that face lit up with heavenly luster when your mother came with you out of the inner chamber, singing, "What Wondrous Love is This?" O God, let us not forget! Tired, anxious, self-sacrificing parent, pray not only for your children, but pray with them. Begin while they are very young, and then the duty will not be so hard, it will come naturally when they are older. "Oh Lord, help me to teach and train my children for Thee."

"Reward thee openly." Not only hereafter and in heaven before the assembled nations, but also here and now before men. We know, we can feel, the messenger of Jesus who has come from his closet into the pulpit. He delivers his message and conveys the spirit of his Master. Minister of Christ, have thy closet, enter into it, make fast thy door, commune with Jesus, get your commission afresh, and you will be openly rewarded here and now. It is true of all who worship "in spirit and in truth." He who communes with God in secret will be rewarded in the presence and company of men. He who lives with God in secret will walk with God openly. By his involuntary influence he will lead men to glorify God. Living in his presence, communing with him, will give wisdom and strength and courage for all work. It will make one sincere, truthful, honest and kind toward men. Such a life is its own re-

ward, and fruitful of blessing to the world.

And then, he who communes with God in the closet can lead, draw out, attract men into communion with God in the congregation. The ability to pray into edification in public may be a gift, but it can be cultivated. The best place to increase this grace is in "thy closet." Enter regularly into thine inner chamber of prayer; to commune with God as Father; he will reward thee before men, and raise thee to perfect fellowship with him in heaven.

H. F. S.

Send in Your Name for the B. Y. P. U. Convention.

Let all who expect to attend the Convention send their names at once. We are expecting a good number of ladies. Some of our people prefer lady delegates, some do not. So send us your names if you are coming. Our people are anxious for a large delegation, but the committee wants your names in time to arrange for you before the convention meets. All the day trains arrive between 1 and 3 o'clock p. m.

Truly,
W. J. DERRICK.
Canton, Nov. 6, 1899.

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CH₃ OH+O=H₂O+CH₂O.
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Formaline—which forms the
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Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y.

The Canton Meeting.

TO THE BAPTIST:

The announcement of Brother Arthur Flake, in THE BAPTIST a week or so ago, calls for more than ordinary attention. I have been thinking of the B. Y. P. U. more since coming to Mississippi, seven months since, than ever before. On the Pacific Slope, from the British Columbian border to the southern limit of golden California, have I worked with the B. Y. P. U., and when I reached this State and found there was no State organization, it seemed to me there was more than one spoke out of the wheel.

The Canton meetings are for the purpose of making the people acquainted with the scope of the movement. It has gained a foothold in many localities and is doing a splendid work, I am told, but without these independent bodies under some guiding committee there cannot be as much union in work, uniformity in plan or determination in execution of the mottoes of the B. Y. P. U., which are so appropriate: "Culture for Service" and "Loyalty to Christ."

I have been looking over the program. It is a splendid one. I am led to the opinion that it was the intention of Brother Flake to make us acquainted with not only the work, but the people; in short, it is to be a great big "acquaintance meeting." I am planning to be there. Wife and I never miss anything as good as a State Convention of the B. Y. P. U., if we know it. It has been our good fortune to taste of the blessed fruit of such gatherings. But I am getting personal.

My intention at the beginning was to urge every worker in this State to be at Canton on the 21st, 22d and 23d of this month. You will regret it if you miss these meetings. You old pastors, come and be with the boys and partake of the inspiration of youthful effort for Jesus. You young preachers, who want helpers and feel that you have run the gamut of your resources, go and learn how the youth can be brought into active co-operation with the larger church work. You young people, who have always felt that the gray hairs have usurped your place in the work of the Master, you should be there if no one else is. This is to be YOUR meeting. You have been longing for an opportunity. Here it is; grasp it while you have the chance. There will be abundant opportunities for all to participate in the meetings. It is to be a family gathering of young(?) Baptists.

There is another reason why all should go. Brother Derrick has been fighting with John Barleycorn. The smoke of battle has not entirely cleared, doubtless, but Brother Derrick is still at his guns ready to continue if necessary. What he wants now is the encouragement by the Baptists. We can convince himself and fearless people of our loyalty on this occasion. Shall we do it?

Don't forget the dates—21st, 22d and 23d.

H. E. WILKINSON.

Vicksburg, Miss., Nov. 8, '99.

Stray Shots.

Some kinds of religion are good, as far as they go; but may be far from christianity. The Apostle Paul said to the Athenians, "I perceive that in all things you are too religious." Though he preached to them most eloquently, they did not accept Christ. On the other hand, the Jews chose to remain "under the law," instead of accepting "the grace of our Lord and Savior Jesus Christ."

Even under the light of the gospel in our day, we find the moralist; the "honest man who pays his debts," and he who claims that he "wrongs nobody," resting upon these things as their "religion." They do not realize that they are lost and need a Savior; for goodness cannot save them, nor money redeem them from the slavery of sin. The Christian is not only under obligation to pay his debts, but must make sacrifices and learn also "the grace of giving."

There are Christians who are particular in paying large debts, but frequently neglect the small ones. Now, it is not because they intend any wrong; but it is generally procrastination. So the pastor's salary gets behind, the Sunday School needs help, and the newspaper man sits gloomily in his lonesome office waiting for the mail to bring him his dues. These little sums promised make large amounts in the aggregate, as on paper a week makes fifty-two in a year.

It is a notable fact that the frequenters of so-called "blind tigers" are remarkably forgetful about time, place and people. One might suspect that the neglect of "tithes, offerings and little debts" were visitors of such haunts, were it not that such always pay promptly for what they get. At least, it is so said. Saloons are educators of patrons of "bling tiger dens," and it is a great mistake to suppose they are

SEND US ONE DOLLAR

Get this ad. out and send us with \$1.00, and we will send you this NEW IMPROVED ACME QUEEN PARLOR ORGAN, by freight, O. R., subject to conditions. You can examine it at your nearest freight depot, and if you find it exactly as represented, equal to organs that retail at \$75.00 to \$100.00, the greatest value you ever saw and far better than organs advertised by others at more money, pay the freight agent our special 90 days' offer price, \$31.75. Less than one-half the price charged by others. Such an offer was never made before. THE ACME QUEEN is one of the most DURABLE and SWEETEST sounding organs ever made. From the illustration shown, which is engraved direct from a photograph, you can form an idea of its beautiful appearance. Made from solid quarter sawed oak, antique finish, handsomely decorated and ornamented. Latest 1899 style. THE ACME QUEEN is 6 feet 6 inches high, 42 inches long, 22 inches wide and weighs 250 pounds. Contains 5 octaves, 11 stops, as follows: Diapason, Principal, Deliciana, Melodia, Celeste, Crescens, Bass Coupler, Treble Coupler, Diapason Forte and Vox Humana; 20 tone Couplers, Reematory Pipe Quality Reeds, 1 Set of 21 Pure Sweet Melodia Reeds, 1 Set of 17 charmingly Brilliant Celeste Reeds, 1 Set of 24 High Yellow Smooth Diapason Reeds, 1 Set of 24 Flaming Red Reeds, or Corn Exchange Set. Each Chicago, or German company in Chicago. We have a capital of over \$700,000.00, occupy entire one of the largest business blocks in Chicago, and employ nearly 2,000 people in our own building. WE SELL ORGANS AT \$12.00 and up; PIANOS, \$115.00 and up; also everything in musical instruments at lowest wholesale prices. Write for free special organ, piano and musical instrument catalogue. Address: SEARS, ROEBUCK & CO. (Inc.), Fulton, Desplaines and Wayman Sts., CHICAGO, ILL.



a less evil. How many were ever convicted of selling liquor to minors or drunkards?

Statistics show that the Baptists of Mississippi are increasing quite slowly in numbers, and it is to be feared, in activity; and "the grace of giving." But for our female members, we would seemingly go to sleep, and our Sunday Schools would become scarce. We need spiritual revivals; then there would be awakening, and sinners would be brought to Christ. It is not necessary to call it "old-time religion"—some of that so-called is far from being "pure christianity."

Our churches are as useless if they are not at work—"at peace" is not scriptural, in one sense. Pastors are not pastors who preach in the pulpit only. It is a question whether the apostolic rule ought not to be enforced—"Ordain elders in every church." Further, deacons are not set apart simply to take around the elements of the Lord's supper four times a year. And again: The Sunday School is not for little children only—it ought to be twice as large as the church membership.

L. A. DUNCAN.

\$2.75 BOX RAIN COAT

ARGUING \$5.00 WATER-PROOF MACKINTOSH for \$2.75 SEND NO MONEY. Cut this out, state your height and weight, state number of inches around body at breast, take nearest vest under coat, close up under arms, and when you send you this coat by express, C.O.D., subject to examination. Examine and try it on at your nearest express office, and if found exactly as represented and the most wonderful value you ever saw or heard of, send equal to any coat you can buy for \$2.00, pay the express agent OUR SPECIAL OFFER PRICE, \$2.75, and express charges. THIS MACKINTOSH is latest 1900 style, easy fitting, made from heavy waterproof, tan color, genuine Davis Cover Cloth, full length, double breasted, Sager velvet collar, fancy plaid lining, waterproof sewed seams. Suitable for both Fall and Overcoat, and guaranteed GREATEST VALUE ever offered by us or any other house. For Free Cloth Sample of New Mackintosh up to \$5.00, and Made-to-Measure Suits and Overcoats from \$10.00 to \$15.00, write for FREE SAMPLE BOOK No. 30K. Address: SEARS, ROEBUCK & CO. (Inc.), CHICAGO. (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

Dr. M. A. Simmons' Liver Medicine quickens the appetite, aids digestion, gives tone and vigor to all the functions and fortifies the system against epidemic influences.

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Make No Mistake,
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For Sale in Gulfport.

I have one thousand Residence and Business Lots for sale in the rising metropolis of our State. Gulfport will soon be

Connected With Jackson by Rail.

This will bring it into direct communication with the great West, and place it at the end of the

Shortest Route to Deep Water from the great trade centers of the food-producing regions of the country. Property, though cheap now comparatively,

Is Advancing Constantly. Add will soon be "out of sight." Invest while it is in reach, and make money while you can.
Write to me or come to see me at Hattiesburg, Miss.
L. E. HALL.

To stimulate a sluggish liver, banish biliousness, disperse dyspepsia, prevent sick and nervous headache, use Dr. M. A. Simmons' Liver Medicine.

Way Notes.

We wrote last from the General Association. From thence we came to HICKORY, and preached there on the night of the 30th of October. This is a good church, and they have a bright future before them. They have recently called Rev. J. E. Chapman as pastor. He is wide awake and fully up to date on all denominational work.

From Hickory we made a tour through the country, visiting the neighborhood of Fellowship Church, in Jasper county, where we served as pastor before the war. We were delighted to note the thrifty condition of the farmers in the country.

We reached the railroad again at ENTERPRISE, and had a pleasant stop with the Buckley brothers. They are successful merchants, as well as progressive truck farmers. One of them raises high grade cotton, two bales per acre, and then sells the seed for more than most people make per acre from the lint.

ELLISVILLE was our next stop. We spent a night and a day delightfully with Rev. O. D. Bowen, who has a noble church and is doing a monumental work along the line of the Northeastern railroad. Few men in the State have done as much for our cause as has Bro. Bowen. He was our missionary to the Coast for a number of years, and his work is still visible.

We reached HATTIESBURG in company with Rev. J. N. McMillin, their new pastor, whom they met at the depot with cordial greetings. Our stay was with Rev. L. E. Hall, the justly recognized leader of the Baptist hosts of that country.

At Hattiesburg we strike THE GULF AND SHIP ISLAND RAILROAD. This road is now in operation a little more than one hundred miles. It now extends thirty miles northwest of Hattiesburg, and is rapidly pushing its way to Jackson. From Hattiesburg to Gulfport, something over seventy miles, it is estimated that it will average a saw-mill for each ten miles of the route. A number of new towns have sprung up along this road, among which we mention McLaurin, Brooklin, Bends, Wiggins, Perkinston and McHenry, all of which give promise of permanency, to say nothing of Gulfport, the terminus of the road, which is to be the greatest city in Mississippi so soon as the dredging is completed and ocean steamers can reach their wharf.

The promoters of this enterprise are putting down millions of dollars in its prosecution. They certainly have confidence in its success. This whole road is missionary ground. The State Board was fortunate in securing the services of Rev. L. E. Hall as missionary for this road. He has recently held successful meetings at McLaurin, Brooklin, Bends, Wiggins and Big Leavell, with about fifty accessions in all.

We visited Biloxi and Ocean Springs, as well as Gulfport. Biloxi is one of the prettiest towns in the State. It has a population of some 6,000 inhabitants—of progressive citizens. The streets are neat, and already paved with shells. They have twenty-three artesian wells. The tank, fifty feet high, is filled by the natural flood from the wells. The gutters flow rapidly with nice clear water, and everything betokens thrift and health. New buildings are to be seen in many places, and the city, while not on a boom, is steadily and surely growing. Our people have decided to leave their present location, which is some distance from the thoroughfare, and build down town.

This coast is a great mission field. Who will go and work today?

A High Day.

Sunday was a high day at Lancaster. It was the farewell day for Rev. E. N. Walne and his wife, missionaries to Japan, and it was a missionary day all through. Pastor Walne, of Lancaster, is all over a missionary. His abundant labors in Mississippi for many years, as secretary, gave to that State its great missionary impulse. The morning service was given to two addresses. The first one was given by Rev. E. N. Walne, son of the pastor, and was a marvelous address. I have nowhere heard an address that had greater compass, strength of thought and earnestness. He completely swept the congregation, although he spoke in moderate tones. He swept them with the thought of the address. The present writer followed in a short address, more in the nature of a statement concerning the work in our State, and especially the State mission work. The word was received with tender interest. The writer stated then that he hoped the church would give \$300 to State missions. The offering would be a silent one. Each one would write on an envelope what he or she was willing to give. There was prayer that the Spirit of God might guide the giving, and then, in tears, the offering was made. It rounded up on the spot \$302.25. There was great joy in the church. At night there was a special farewell service. President Buckner was present and made the first address. It was a great joy to myself, and to the pastor and the young missionary, to have with us on the occasion Capt. W. T. Ratliff, of Mississippi, many years

president of the Board of Trustees of Mississippi College, an officer in the Convention, and, as often appeared to me, the most useful layman I have known. He made an appropriate, touching address, which was much enjoyed. The writer then spoke of his tender relations to the missionary and his father, having baptized the missionary and having had something to do in forming his missionary convictions, as his pastor. The father of the missionary then spoke in words of deepest tenderness and hopefulness. A few parting words by the missionary himself, and the service was brought to a close. For spiritual uplifting, it seems to the writer he never spent a better day. The Lancaster people are a great people, and it was a great occasion, blessed of God to the edification of all.

J. B. GAMBRELL.

To Whom it May Concern.

In answer to all recent inquiries, let me say that it is impossible to answer all the questions that people ask about the country here. The land advertised is for sale and I have arranged to secure half rates over the G. & S. I. R. R. for all home-seekers. No one should buy until he has seen for himself, then I say to all, come along and try what you want. I have arranged to have your wishes expedited without let or hindrance.

L. E. HALL.

Churches and Members.

Positive Cure for Drug Habits.

Morphine, Cocaine, Whisky and other addictions, painless and only absolutely safe cure; proved by 2500 physicians and others. Book, "How Cured," free for stamp, naming this paper. Investigate; make no mistake. Dr. Koonse Co., Lafayette, Ind.

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To place our best \$10.00 TOLEDO BATH CABINET in every home we send it complete for 30 days with best alcohol stove, directions, formulae to any address upon receipt of \$4.50. Free Stove to extra. Order today. One best of all cabinets, has real door, steel frame, top curtains, rubber lined, folds flat 1 in. space. Money refunded after 30 days use if not just as represented. It's a home necessity. Turkish and vapor baths for such prevent disease, cure without drugs colds, grippe, rheumatism, female ailments, blood skin troubles. WRITE FOR CATALOGUE FREE. We make Cabinets from \$2.25 up. Agents Wanted. Easy terms. Exclusive territory. TOLEDO BATH CABINET CO., 614 Cherry St., TOLEDO, OHIO. (The above firm are responsible and do as they agree.—Editor.)



THE MUSTLER Double Action Washing Machine.

Cleans the clothes thoroughly and in a very short time. Impossible to tear the clothes. Adjusts itself to all kinds of washing. Cleanses heavy pieces such as blankets and comforts as readily as it washes the finest laces. Can be operated by a child.



THE QUEEN. Same kind of a machine as described above.

It is arranged so that it can be run by hand or power, never gets out of order. The cheapest high-class Washing Machine on the market. Send for circulars and prices.

QUEEN CITY WASHING MACHINE CO., CINCINNATI, OHIO.

ITEMS OF INTEREST.

Last week Amiral Dewey was married to Mrs. Wm. B. Hazen, of Washington. The bride is the widow of Brigadier-General Hazen, U. S. A., who died about ten years ago, and a sister of John R. McLean, of the Cincinnati Enquirer. Amiral Dewey's bride had 9 street dresses, 11 dinner wraps, 7 house dresses and tea gowns, 5 coats and evening wraps. The trousseau cost about \$3,000. The wedding gown was of gray silk embroidered in silver.

Able-bodied men with military experience are being advertised for here to go to the Transvaal, South Africa, not as fighters, but to get hold of some of the rich mines, if the Boers succeed. Over 7,000 have started.

A foreign surgeon has put forward the suggestion that appendicitis is caused by the habit of crossing the legs, which restricts the action of the digestive apparatus. The appendix is only loosely attached to the cecum, and there is always some half-digested food in the cecum bag. By crossing the legs there is liability that the undigested food may pass into the vermiform appendix and set up an inflammation, in a few hours pathological processes set in, and an attack of appendicitis is developed.

Ottmar Mergenthaler, a great inventor, died at his home in Baltimore, on October 28, 1899. He was the inventor of the linotype machine.

William H. Webb, a famous ship-builder, died on October 30th, at his home in New York City.

Dr. A. J. Fawcett of Hot Springs, Ark., has been called to the pastorate of the Hazlehurst Church, and will enter upon his work there on the first of Jan., next. We welcome you, Bro. Fawcett, to our State, and trust that you shall find Hazlehurst such a delightful pastorate that you will remain long there among those noble people.

On last Lord's day, pastor W. E. Ellis was called for all his time at Senatobia, where he has been giving only a portion of his time. Also the church will furnish the pastorate. A fine example! Worthy of all imitation.

1899.]



MRS. LOU. H. MOORE COTTAGE, ON ORPHANAGE GROUNDS.

Religious Suicide.

Exaltation of local interests at the expense of the world-wide extension of the kingdom of Christ is a policy of spiritual suicide. As soon as the Christian heart becomes too small to take in the whole world for Christ, the process of narrowing goes on in a rapidly increasing ratio. The outer circles of Christian benevolence are excluded one after another, until the circle becomes so small that it is not large enough to include anything but self. In this final outcome is seen the real spirit which excludes any portion of the world from the interest and efforts of any and every Christian. It is selfishness; and selfishness, we repeat, is spiritual suicide.—Examiner.

Uses for Corn Stalks.

Half a dozen years ago the farmer considered the value of his corn crop to be practically terminated with the husking of the corn. What was left was worth a very small sum an acre as fodder. Many experimenters, however, working along different lines have established the value of the by-products of the corn crop, and there is now a home market where a farmer can get from \$3 to \$5 a ton for corn stalks, so that their value is now from \$6 to \$12 an acre.

The American Agriculturist recently gave the following list of what can be made from corn stalks: First, cellulose for packing coppers on our ships; second, pyroxylene varnish; third, cellulose for nitrating purposes for making smokeless powder and other explosives; fourth, as a packing material; fifth, for paper pulp and the various forms of paper made there-

from, both alone and mixed with other grades of paper stock; sixth, as a stock food made from the fine outer shells or shives of the corn stalks and also from the nodes or joints. The leaves or tassels also furnish a shaded or bale fodder; seventh, mixed feeds for stock containing fine ground shell or shives as a base and in addition thereto various nitrogenous materials and concentrated food substances, or blood, molasses, distillery and glucose refuse, sugar-beet pulp, apple pomace and other by-products, and eighth, poultry foods.—Scientific American.

A letter from Blue Mountain says, they will open their 2nd quarter to day with nearly 300 students, 240 of them being boarders.

Little Folks.

Here comes two little Mississippi girls aged fifteen and sixteen. We have six sisters and six brothers—we have one sister and one brother married. I, (Bertie) have been staying at my sister's going to school this summer. My teacher's name was Miss Leatha Partin. I liked her very much. Sister Miriam is going to teach school this winter, beginning Nov. 1st, we will be so glad when she begins. We will close, with best wishes to THE BAPTIST. Your unknown friends, BERTIE and LENA LOTT. Hecla, Miss.

Hillman College also has a better attendance than last year, and new ones are coming every few days.

A NEW BOOK.

Baptist Annals, or 22 Years With Mississippi Baptists.

By Z. Leavell, D. D. Full of interesting facts, and written in an attractive style. The book is not history, but contains historical facts to be gotten nowhere else. It has twenty pictures of Baptists prominent in the period. It is designed to elicit the zeal of Mississippi Baptists. It ought to be in every Baptist family in the State. Will be on sale the 1st of September. SEND FOR A COPY AT ONCE. Address

Z. T. LEAVELL, West Street, Jackson, Miss.

PRICE.....75 cents

Mississippi College, For Boys and Men.

THOROUGH ACADEMIC COURSE.

EXTENSIVE COLLEGE COURSES.

EXCELLENT BUSINESS COURSE.

Healthful location.

Good moral influence.

A Faculty composed of men of extensive education and successful experience. Send for catalogue.

REV. W. T. LOWREY, M. D., President, CLINTON, HINDS COUNTY, MISS.

Senatobia and Coldwater

On yesterday, Nov. 12th, the church at Senatobia extended a unanimous call for my full time next year. I have for the past two years been pastor for two Sundays in Senatobia and two in Coldwater. My deacons came to me and asked what it would take to induce me to give my full time to this church. I stated the conditions, they complied and the church ratified their action; so there was nothing left for me to do but accept.

In addition to the stated salary they give me a home, so on the 1st of January we will make our debut in house keeping. While accepting the work here for full time, it is with positive regret I decline to accept a call for the third year at Coldwater. A noble, better people I shall not soon find. Every promise made to their pastor has been fulfilled, and the relations between pastor and people has been all one could wish. Any man who comes to them as pastor will fall into good hands. While we leave them with deep regret, we do so feeling it to be the best interest of the work in Senatobia. This church is strong enough to keep a man for all his time, and not only so, they need one for full time. The Methodists and Presbyterians both have stationed pastors, and the Baptists are equally strong. So they got to the point where they not only wished a pastor for full time, but wished to have him.

We sincerely hope some good man will come to Coldwater to take up our work there, and sincerely hope it to the best interest of both churches for us to make the present arrangement in our work.

Fraternally,
W. E. ELLIS.

From Mayton:

TO THE BAPTIST:

We had a fine meeting here yesterday and day before. I have been here fifteen years, (one of my first churches) and can say without doubt, we are doing the best work since I came. We took a collection for Foreign Missions and Ministerial Education yesterday and collected \$37.95. I have resigned at Fannin and Pulaski but will have five churches for 1900, Rockbluff, Union, Raleigh, and Liberty. The Lord has blessed me and my labors this year. I have baptised some in all my work, and have had some precious meetings with Sutton, Simmons and J. E. Chapman. May the Lord bless you and yours.

T. J. MILEY.
Mayton, Miss, Nov. 12, 1899.

THE BAPTIST.

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— AT —

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J. B. SEARCY, FIELD EDITOR.

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in the form of resolutions, of 100 words,
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be made by money order or registered
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THE BAPTIST will be sent to new
subscribers from the time the sub-
scription price reaches this office
till January 1, 1901. Remember,
it will not cost you any more to get
THE BAPTIST from now till Janu-
ary 1, 1901, than it will from Janu-
ary 1, 1900, to January 1, 1901.

Ministerial Efficiency.

J. A. H.

Of course, when we speak of
ministerial efficiency we mean,
above all things, that which is of
the ideal sort. There is an ap-
proximate or comparative effi-
ciency which is of great value, and
there is a large field for such min-
isters among our people with, per-
haps a redundancy of supply of
similarly classed men—men who
have done well; and to whom very
great honor is due. But when
God's churches set out to improve
the efficiency of the ministers whom
He calls from among them, to be
his undershepherds and their serv-
ants, they should aim at the high-
est measure of efficiency attainable.

Ministerial education is a some-
what threadbare subject, yet
it is quite possible, almost
certain that some of our peo-
ple, even some preachers have
not yet learned just what such ed-
ucation consists of. We know of
a few people who think ministerial
education causes a man to use
such "big words" and "talk so
learned," that the common people
cannot understand him. Then
there is another some (and we
have met one or two of that sort),
who think such education only
qualifies the man to "talk glibly"
about family and social matters,
tell "smutty jokes" to make people
laugh, and pathetic and ghostly
stories, to make them cry, get up
great rousings called revivals,
and thus make themselves popular
and great. Now, if anyone would
think seriously for even a little
moment, about this matter of min-
isterial education, he would see
that educated—*really* educated—
ministers do neither of these
things.

Trus they do often, if not usu-
ally, employ the useful art of illus-
tration to give plainness and point
to the truth they present, but as
for the laugh-provoking "smutty
jokes" and ghostly and tear-wring-
ing, pathetic and frightful stories,
they leave them for the sometime
Sam Jones apes and the occasional
Moody camp-followers.

So fast from this being the case,
they use the simplest words and
forms of speech, put their thoughts
in language easily understood and
temper and season their discourses
with practical argument forceful
attention, and convincing, and fa-
miliar presentation.

The highest and best ministerial
efficiency is greatly facilitated if not
brought about by proper education.
We have no hesitancy in saying that
the proper education for our min-
isters is that which enables a man
to think. Thinking men have
made the world what it is in its
march of progress and are ruling
it to-day; and will continue to do
so while the sun shines, the rivers
run and the grass grows. Why?
Well, simply *because they think*.

Thinking to the human mind
is like the growing controlling
forces in nature. You had as well
attempt to thwart the laws of grav-
itation, or arrest the going of the
stars, as to put a curb upon the
powers of thought in a safely edu-
cated man.

Men taught in the classics, in
the sciences and literature are not
only in possession of knowledge
not a little knowledge but mean-
while have received simultaneously
and by the same mental powers

and intellectual training that goes
to make them masters of original
investigation, analysis, combi-
nation and construction.

Where are the men that can best
"search the scriptures" and bring
out of them "things both new and
old" for the edification of the
saints the conversion of sinners and
the glory of God. These are the
men who are prepared for the best
instruction that can be afforded by
our best theological seminaries for
they have learned the art of *think-
ing* and they will readily convert
all of inquisitions of knowledge
and methods there attained into
the best equipment for efficient use
in their future fields of usefulness.

Our last word is this, let every
young preacher secure *all* the edu-
cation he can—if only one year
in school, why take that, but if
more, then take more, even to the
fullest finish in the best college and
seminary and remember that the
fullest usefulness comes as the re-
sult of the greatest efficiency.
Meridian, Miss.

From New Zion.

TO THE BAPTIST.

As I see so many pastors have
something to say, complimentary
of their churches, will you permit
me space to say a few things about
New Zion church.

I wish to give a few reasons why
I believe New Zion to be a real
good church.

1. They have patiently borne
with me as pastor for twenty-five
years, and our relations have been
so pleasant that it seems but a
short time.
2. It is a Missionary church in
doctrine and practice.
3. It is liberal in the support of
its pastor.
4. It is strict in discipline.
5. It is prompt in attendance.

Time would fail me to speak of
all its good qualities. While I
speak of New Zion, I would not
disparage any other church. I
preach to four others composed
of the same kind of material. I speak
of New Zion only because I have

HANDSOME—DURABLE—SPEEDY

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been their pastor a little longer
than either of my other churches.
I am glad to see THE BAPTIST
growing in merit and in favor with
the people.

W. H. H. FANCHER.

The B. Y. P. U. Meeting

Let every pastor who can possi-
bly go be present at the organiza-
tion of the State B. Y. P. U. at
Canton on the 21st. It will be an
occasion of importance to our work.
It ought to be fruitful in good
things. Many of our oldest and
wisest brethren are expected to be
present, besides many of the
younger pastors in the State.
Every young people's organization
ought to send one or more repre-
sentatives. The Sunday Schools
should do likewise. It will be
helpful to have a number of young
people from the churches go wheth-
er you have an organization or not,
or whether you intend having one
or not. There should be two hun-
dred delegates in attendance.
Much will depend on how the work
starts off. Make the meeting large
in numbers, and alive with the
power of the Spirit, and much
good will be the result. By all
means let us make it a representa-
tive meeting.

Yours fraternally,

J. N. McMILLIN.

No Man Liveth to Himself.

Teetotal Lincoln and teetotal
Garfield were both shot down by
drinkers. Both were caught with
a brandy flask in his pocket, and
Guiteau was generally to be found
in saloons, so it is evident that total
abstinence in the individual does
not prevent him from being de-
stroyed or injured in mind, body
or estate, by those who indulge in
intoxicants. "No man liveth to
himself; no man dieth to himself."

BELLS

Steel Alloy Church & School Bells. Send for
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